Lutheran Herald

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Now thank we all our God...

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Hallelujah!

Praise God in his sanctuary!

Praise him in his mighty firmament!

Praise him for his mighty deeds!

Praise him for his abundant greatness!

Praise him with the blast of the horn!

Praise him with lyre and lute!

Praise him with drum and dance!

Praise him with strings and pipe!

Praise him with clanging cymbals!

Praise him with crashing cymbals!

Let everything that breathes praise the Lord!

Hallelujah!

Psalm 150

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **CARMEN MITCHELL, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Ed**

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Meditation for Thanksgiving Day

rom Thy hand, O Lord, do we receive verything! Thou stretchest out Thy owerful hand and takest the wise in heir foolishness. Thou openest it, Thy ntle hand, and satisfiest whatever lives ith blessing. And even if it seems that hine arm is shortened, then do Thou crease our faith and our confidence, that we may hold Thee fast. And if sometimes seems that Thou dost with-raw Thine hand from us, oh, then we now that it is only so because Thou ost close it, that Thou dost close it nly in order to conceal the more abun-ant blessing within it, that Thou dost lose it in order again to open it and atisfy everything which lives with Thy lessing. Amen.

—SOREN KIERKEGAARD

"And I Will Praise Thee . . ."

The Editor

Why that long-forgotten melody should suddenly present itself in my mind I am sure I do not know. It happened about a week ago, and it is still there. It is an anthem—a Thanksgiving Day anthem—which our little choir used to sing almost thirty years ago. Frankly, I think it is a rather mediocre piece of music, but we sang it bravely and we, at least, thought that it was pretty fine. The words were perfect, simply some verses from various Psalms which had been put together. The triumphant refrain was, "And I will praise Thee . . . praise Thee on the harp . . . O my God!"

It would be difficult to find anything that better expresses the Christian sentiment of Thanksgiving Day than those words. I seem to remember that we first sang the anthem at a little Thanksgiving Day service in a small Home Mission church far away, and that it did its job a good deal better that evening than did the inexperienced young preacher's sermon. Could we not let those words express the real feeling that we as Christians have on Thanksgiving Day in this peculiar and in so many ways ominous fall of 1956?

Out of a Deep Faith

There isn't much originality in stating that Thanksgiving Day is perhaps our most misused and abused holiday. It seems so difficult for us to keep in mind that this holiday in the United States grew historically out of a deep faith. Each year the President of the United States, in proclaiming the day, strikes a religious note. Nevertheless, we continue to make the religious aspect of it the least important by far.

It isn't that some of the things that have become a part of Thanksgiving Day are in themselves bad. There is something altogether lovely, for example, about the family aspect of the day. While no doubt a good many people do observe it "in praise of gluttony," those people probably do not confine their gluttony to that one day. Let us agree that if there were no religious overtones at all, it would be a pretty fine day on the calendar.

But it *is* a religious holiday. I can see some good reasons why more and more churches have moved their Thanksgiving Day service back to Wednesday evening, and I am not inclined to be critical at all. Yet, one does wonder at a Thanksgiving Day schedule for a Christian which is so occupied with this and that, that there is not time for a quiet hour of praise in the House of God.

The Superficiality of Thanks

Another thing that can be more than a little disturbing is the superficiality of the thanks we do offer. Somewhere in this issue is a little sketch or article by Joel Njus entitled "A Middle-Aged Materialist's Prayer for Thanksgiving." I hope that little piece will be read and re-read, because it proves something that should be of concern to all of us who, numberless times, have probably uttered our praise in pretty much that way. The appalling thing about it is that so many of the things for which the middle-aged materialist thanked God are things for which praise is due. If we believe that He is the Giver of every good and perfect gift, of course we should thank Him for those things.

Yet the whole thing is wrong. Some way, while the words of thanks are there, the one praying them could not in complete honesty say, "And I will praise Thee, O my God." It is the superficiality of even Christian people that is pointed up by the subtle satire of the one who wrote it for us.

God Works for Go

The chief lesson I wish Christian America co learn on this Thanksgiving Day is one of careful tinction between substance and the use that is made substance. There is happiness and there is sorr there is pleasure and there is pain; there is mate gain and there is material loss. Those are the substar and I do believe that for the substance, too, one sho give thanks to God. Yet think about it a bit. Take matter of sorrow. If you consider the substance o isn't it more than a little difficult actually to thank G for it? Or the matter of pain. It is not the easiest th in the world to isolate, as it were, hours of dull, gri ing pain and for them say, "Thank you, God." Wh a person has lost everything that he owns and stripped bare, it is not easy to thank God for t Think of the troubles Job himself had in the f chapters of that never to be forgotten story of man a his suffering.

The same is true of the other types of substan Something makes me happy. Something gives pleasure. I receive material gain. To be sure, I shou thank God, and I hope I do. Yet, if my thanksgivi is confined to the substance, I feel that the than giving is not complete. At its worst it may even another prayer of another middle-aged materialist.

So the distinction has to be between the substar and the use that by the grace and guidance of God made of that substance. The principle is the one t Paul lays down in Romans. There are few verses, think, that are more deeply loved than this one: "A we know that all things work together for good them that love God . . ." (Romans 8:28). The tra lation of that verse in the Revised Standard Version the Bible gives an interesting shade of meaning: "W know that in everything God works for good wi those who love Him." I have no facilities at hand the moment by which I can determine which of tho translations is the more accurate. I feel that possib the RSV translation puts the emphasis where we wa it. It is God who works for good; He uses "everythin in that work of His; and it is directed toward those w love Him.

The point I am trying to make is that here we ha the use God makes of the substance. In some cases th substance is the direct and special gift of God, ordain for the individual. However, in many, many instanc it is not, to use technical words, causative on the pa of God as much as it is permissive. May I be ve personal in trying to demonstrate what I mean. I fi it a little difficult to think that Almighty God

ven directed that I should fall off a chair and
ak a leg. Yet there is the substance. I find it ex-
dingly easy to believe that God permitted it, and
t He is applying the principle of working for good
ough something He permitted rather than ordained.
haps this is too abstract, but I believe that it is the
rt of consecrated and intelligent thanksgiving.

ree Stories

would like to use three examples. I have a letter
e from a woman whom I know well. She happens
be a pastor's wife, which is purely incidental. She
l her husband have just had the experience of re-
ving from a fine, good man, a member of one of
ir congregations, an offer of material help, in a way
t was as beautiful as it was unexpected. That is the
stance. She writes to me that, much as that gift
ant in itself, the financial problem involved could
e been met in some way or other without it. To
, to her husband, to her family it meant something
deeper than that. It meant God watching over
m, God using one of His children to bring them
ssings. Therein lay the occasion for praise.

Another example. A great man of God stood in the
lpit of a church, preaching his first sermon since
8. Behind him lay eight years of the kind of test-
we used to read about in the church history books,
t which is difficult to imagine in our day. They
re eight years of completely undeserved persecution,
de all the worse by the fact that some of those who
uld have been his strongest support had played him
se.

Now he was free, completely exonerated of unjust
arges, restored to his high position as a bishop of
Church. So he preached that sermon in a little
urch seating only some 400, but packed to the last
uare inch, with 1,200 people massed outside around
church. That man was Bishop Ordass of the Lu-
ran Church of Hungary. Here are three sentences
m the sermon he preached:

'It is good to speak after such a long silence. When
erybody deserted me and I shook with fear, my
vior called me and took me in his two strong arms.
led me through a burning flame and showed me the
ginning of this new life."

The substance was terrible, indescribable, but the per-
ssive aspect of it has proved to be beautiful beyond
ything that words can express. Certainly those words,
nd I will praise thee, O my God," are the keynote
that man's life.

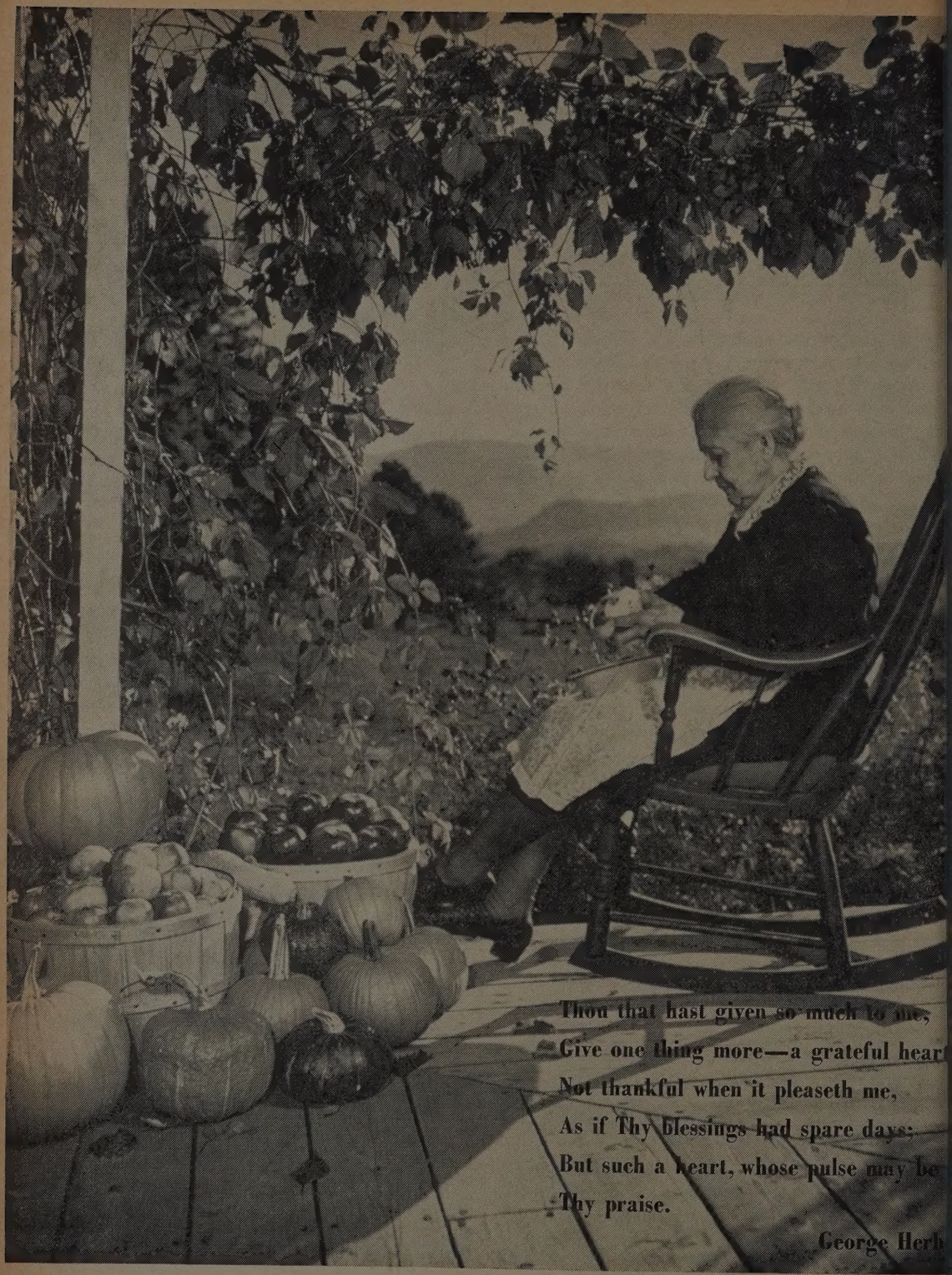
Still a third example, and we are through. A friend of mine came to see me about ten days ago. He is a man I have known long and loved dearly. He has tasted more of illness than a very great many. The substance has been hard, terribly hard. He sat here and talked to me about it. He told of one night when his greatest desire was that he might be released. Yet God ordained it differently and permitted the anguish and suffering to continue. He said, "For all one long night, all I could do was to hold tight to a single verse of Scripture, and some way it brought me through that night." He did not tell me what verse it was, and I did not ask. I just know this, that when he rose to leave, he offered what I shall probably to my dying day consider the most beautiful prayer that I have ever heard. Again, the substance was terrible; the use to which God put it was beautiful and created a supremely great saint of God.

The Providence of God

I think that is it. I have used examples that are simply from ordinary life. The thing I hoped that they might do was to move this whole thing of thanksgiving to God over into the realm where I believe that it belongs, namely, the providence of God. I have another letter here from an old, old man. He and I have exchanged letters occasionally for quite a number of years. It is almost a year since he wrote me not to expect many more letters from him because he felt that the shadows were beginning to close over him. I received another letter just a day or so ago. The first page of it, written in the quavering hand of an old, old man, just brought greetings and an expression of love. Then a second page was added, evidently written after the letter itself had been completed and was ready for mailing. The second sheet contains these two sentences: "To the foregoing I want to add that this matter of the providence of God sometimes presents some unsolvable problems. It requires 'taking reason captive in the bonds of faith.' "

I think that old man said the whole thing. Never on this side of eternity are we going to understand except very partially the providence of God. All we know is that He is the Creator, the Preserver, the Provider of all things. Our thanksgiving to Him grows out of our partial understanding of the fact that He works all things in such a way that those who love Him are kept in His two strong arms and are led forward along the way of faith, all things working together for good.

"And I will praise Thee . . . praise Thee on the harp . . . O my God!"


Thou that hast given so much to me,
Give one thing more—a grateful heart
Not thankful when it pleaseth me,
As if Thy blessings had spare days;
But such a heart, whose pulse may be
Thy praise.
George Herb

A Middle-Aged Materialist's Prayer for Thanksgiving

DEAR God, I thank Thee for my health. I thank Thee that while the hospitals are full of the sick, I am well. I don't always feel quite up to par, Lord, but there are many who are much worse off than I am. I'm thankful I can still enjoy a good meal of turkey and all that goes with it. That I've been blessed with a good digestion.

I thank Thee, God, for the harvest this year. The corn wasn't exactly a bumper crop, but it was better than I had any hopes of getting for awhile last summer. And, Lord, I don't want to complain. There are may be some that got more, but there are some who didn't get anything. Not a thing. When I think of them, I feel real lucky and thankful.

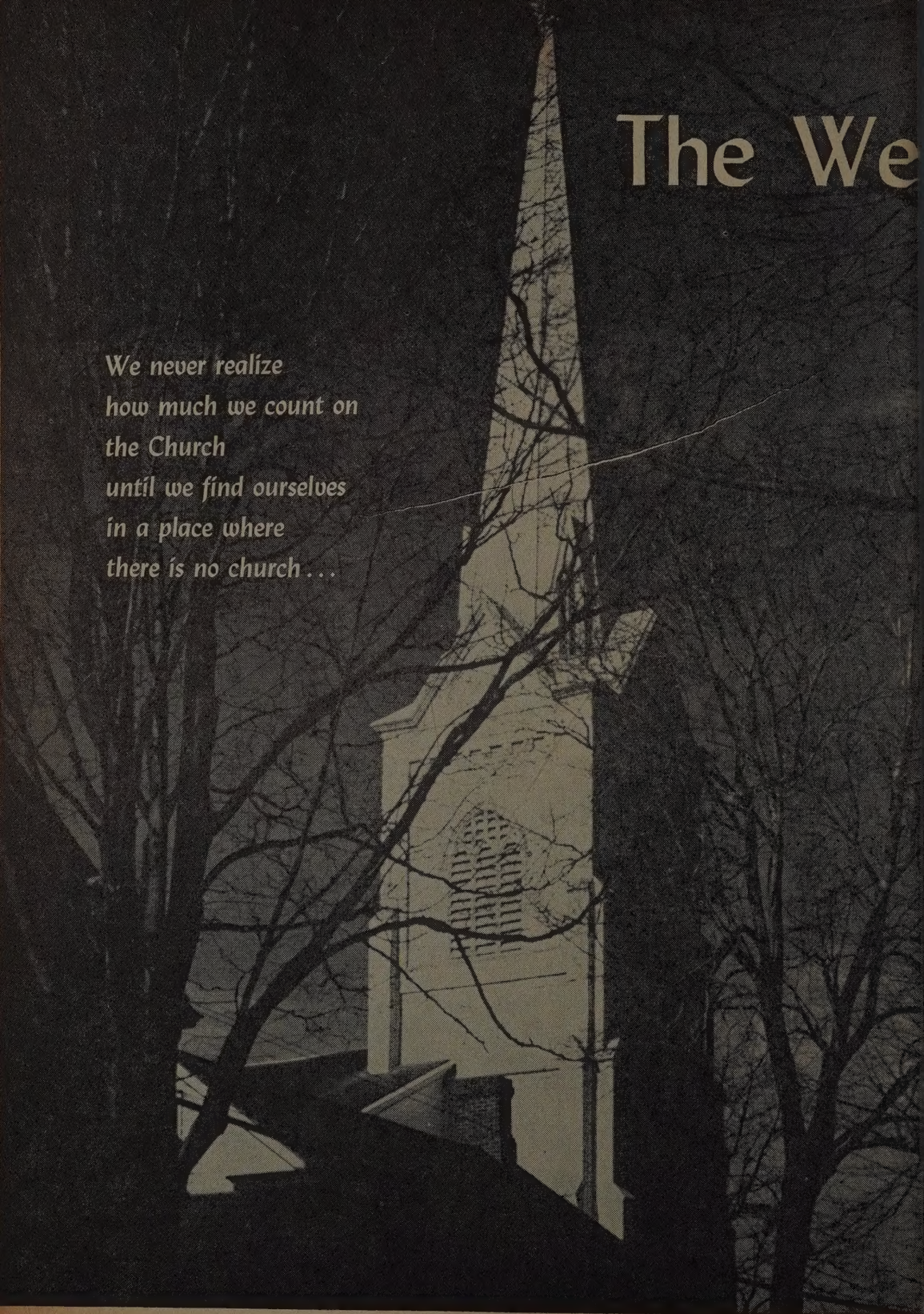
I thank Thee, God, for my country. Oh, it takes a lot in taxes and I guess Thou knowest, Lord, there is plenty of crooked work going on at times, but when I think of the Russians and the way they have it, I'm mighty glad to be an American. Where else can a person start out without a cent and end up being a millionaire? It doesn't always work that way, Thou knowest that Lord, but a person has a chance here in America.

I thank Thee, Lord, that I am a white person. When I read about what is happening in South Africa and in our country, I don't think I could stand to be a black person. I'm not much to look at in the mirror, but lately every time I see myself, I'm so thankful I have a white skin.

Well, Lord, I guess I have other things to be thankful for, but I've mentioned the main ones. I must admit that while things could be better, they could also be a lot worse, and that I really have it pretty good this Thanksgiving Day. Amen.

Joel M. Njus

"And they made a calf in those days, and offered a sacrifice to the idol and rejoiced in the works of their hands" ACTS 7:41


The We
We never realize
how much we count on
the Church
until we find ourselves
in a place where
there is no church . . .

nd the Water

Theodore P. Ferris

man by the name of Rowland Howard once put one the simple yet profound facts of life into words that ve become almost proverbial; you never miss the ter until the well runs dry. What those words mean as plain as the nose on your face. They mean that never realize how much we depend on water as ng as we have all we want. As long as we can turn the faucet and the pure, clean, fresh water flows thout the slightest sign of stopping, we do not think uch about it. We take it as a matter of course. We e even so bold as to waste it, and to let it run long ter we have what we need. Not until there comes a y summer and we are in the country depending on dug well, not until we turn the faucet and hear the npty rush of air, do we begin to realize how much e depend on water, to bathe our bodies, to water our rdens, to wash our clothes and, above all, to quench ir thirst.

The same thing is true of all the things in life that ally matter. We never really appreciate food until we ve been good and hungry. As long as we have all e money we want, money does not mean much to , and we spend it like water. We never realize how uch we count on the Church until we find ourselves a place where there is no church; then we begin see just how much we depend upon it to feed our irits. Even the people we love most we are likely to ke for granted, not fully realizing how much they ean to us, until we are in danger of losing them. hen we begin, rather late in the day, to count them nong our treasures. God Himself we often take as a atter of course, not realizing how utterly we are pendent on Him until we go through one of those rrible periods that the mystics call "the dark night of e soul."

To say this about human beings is not to judge them arshly, nor to blame them for their nature. It is simply record a fact about them, the fact that in most cases ey never miss the water until the wells run dry.

The Darkest Hours

This is why the most thankful people are those who have been through the darkest hours and have seen the grimmest days. The Pilgrims in 1621 were so genuinely thankful because they had been so desperately hungry. They had been through one long, devastating winter that mowed them down like grass and, now when the harvest assured them of more than enough food for the next winter, their gratitude was unbounded.

One of the most thankful persons I know is a woman who has been in pain for the past two years. For the past six months it has become steadily more constant and more severe. About four weeks ago she was given one of the new drugs, and the pain has stopped. Never before has she been so thankful because never before had she known what constant pain could be like. The people who are really thankful for peace are the people who have been through the ravages of war, who have gone to bed night after night not knowing whether they would live to see another day. One of the most thankful persons I have ever met was a young man who was shot down in the Pacific. Through the long hot days and the freezing nights he waited there on a raft for fifty-six hours. When he was picked up, he knew what it meant to thank God for life. The most thankful people are the people who have had the most trouble.

This puts trouble in a new light. Nobody likes trouble; do not let anyone piously or otherwise fool you about that. Everybody shrinks from trouble and does everything he can to guard against it. But we Americans despise trouble. To us it is a mark of weakness. We expect a man to make good, to support his family and to leave them something when he dies. We expect him to keep well. If he makes mistakes, if he gets himself into bad scrapes, if he fails and goes down, even temporarily, we are inclined to think him weak, if not yellow. Our whole economy is planned to protect us from trouble, and to keep us comfortable from the cradle to the grave.

But trouble comes, just the same. Sooner or later the well runs dry. And when trouble comes, we become more aware, first of the water itself. We become conscious, almost for the first time, of the mysterious,

indeed miraculous, qualities of water. And we become aware of our dependence upon it. We know that we cannot get along without it. We knew it all along, intellectually, but we never took time to take it in.

So, one well after another runs dry. The body gives out; we run through the money; the person we love is taken away; the lights burn out. When this happens, some people go to pieces—but not most. Most people begin to grow, grow more conscious of life outside and beyond themselves. The range of their sympathy increases by leaps and bounds, and their imagination gets more lively every day, so that they begin to see how other people have to live, and through what dark and deep valleys they have had to travel.

Strike a Deeper Vein

When the well begins to fill once again, then their hearts sing for joy and they enter the ranks of those who praise God from whom all blessings flow. Of course, sometimes the well does not fill up. Sometimes it remains dry as a bone. Sometimes the body does not recover; the person you love does not get well, the tide does not turn, the food does not arrive, and the harvest fails. What then? When that happens a man digs a deeper well, strikes a deeper vein. That is what a man in the country does, and that is what a man in trouble does. If his physical capacities fail, he reaches down to deeper wells and draws on spiritual reserve hitherto untapped. If the person he loves dies, he digs deeper until he strikes the vein of the unseen world, and in this new world his life expands and assumes a dimension it never had before.

When you stop to think of it, who are the great people you have known? Not great in the sense that their names appear in some *Who's Who,* but great in the sense that they were transmitters of life to everybody around them. Are they the people whose wells never went dry? I hardly think so. Are they not in almost every case the people who, when their well went dry, either waited patiently for the rains to fill it again, or dug a deeper well nearby? And which are the great nations of the earth, and at what hour were they at their greatest? When the well was full, or dry? I leave you to give the answer.

So I move quickly on to think of our own nation in the light of these things we have been thinking and saying.

We Have Too Much

We might as well come directly to the point. In this country our danger is not poverty, but prosperity. We have not too little; we have too much for our own good. Our well is overflowing, at least at the moment, and the oil wells in Texas are a symbol of the extravagant wealth of this country. It would be silly to say that there is anything intrinsically evil about because there isn't. But it is only common sense to that, in the light of history, no nation ever thrives long on prosperity. Soon it begins to take for gran the water and the oil, the coal and the soil, the wa ways and the harbors, all the things that have b given to it; it wastes them instead of thanking G for them. Its imagination shrinks and, instead of bec ing more and more aware of the life of the wo around it, it becomes more and more conscious of own life and its own needs.

There are some nations in the world today that m perish or be destroyed because they have too little. O is a different danger. We may go down because we h so much that we will become too small.

They Silently Thank God . . .

You never miss the water until the well runs dry. runs the proverbial wisdom. But there are two words our vocabulary that a wise man uses only with greatest care, "always" and "never." There are v few things that are *always* true, and there are still few things that *never* can be true. It is not strictly true say that we *never* miss the water until the well ru dry, because sometimes we do. Some people *do* app ciate the water before the well runs dry. Some peo *are* aware and sensitive in the midst of plenty. So people *are* thankful in the midst of prosperity, and so people *do* appreciate their families and their frien while they are still in their immediate company.

They are the people who have made it almost a hab to give thanks; to think of the water when they turn on and silently thank God for it; to think of the fo when it comes on the table and secretly acknowled their dependence upon it and their good fortune having it. Their imagination begins to stretch so th while they are enjoying a huge Thanksgiving D dinner, they can think of the people in other lands wh seldom get a square meal, and they can imagine wh it might be like to be hungry. They are the people wh go to church on Thanksgiving Day. They apprecia the fact that the spirit of man must be trained, just his body and, that if they do not set specific times stop and think about the serious things in life, the things little by little slip away and are forgotten. The families may grow up in prosperity, with more tha enough food, with two or three automobiles, with goo schools, and with every fair opportunity to succeed. B the cupboard inside is bare. The awareness, the sens tiveness, the imagination, which are the qualities greatness in a man, have been left to lie idle, until the are limp and powerless. As long as the well is fu they never miss the water, let alone thank God for but when the well runs dry, the dryness of the well exceeded only by the dryness of their own spirit.

For Blessings Such as These

Grace Noll Crowell

America, my country, lest we forget this day,
Turn back the clock to centuries ago
When our forefathers chose to kneel and pray
With gratitude that God had blessed them so.
Throughout the year—Has He done less, O men,
Has He done less for us than He did then?

Let us come gladly, humbly as He came.
Hardships were theirs—hardships have been our lot:
Long drought has often seared our fields like flame,
They had their fears, we have ours, do we not?
Yet the God who blessed them, blesses even more
This land today spread wide from shore to shore.

Let us give thanks; let us withhold no word,
No upward lifting of our hearts that should
Rejoice with gladness and be deeply stirred
By the unmerited favor, the great good
That has been ours. For blessings such as these,
Let us give thanks to God upon our knees.

That will be $35.40," said Mr. Edwards as he placed the sales slip in a huge box of groceries on the counter.

"O dear, I guess I should have listened to Bill when he said we might just as well eat out this Thanksgiving. Here I have a day's work ahead of me and it will still cost us over five dollars a plate. But then, eating out on Thanksgiving Day seems just too commercial to me," said Mrs. Ellis as she took out her checkbook. "Here you are. I don't think it will bounce."

"Thank you, Mrs. Ellis. I hope you will have a nice Thanksgiving. Tom, carry Mrs. Ellis' groceries to her car for her, will you please?"

Late that evening Mrs. Ellis surveyed her preparations for the coming day. The turkey was ready for stuffing and the oven. The spicy odor of pumpkin pie was still delightfully mingled with the fresh aroma of cooked cranberries, giving a hint of some of the activities that had taken place during the day. With the exception of Jim, the children were asleep upstairs. She was as ready for Thanksgiving Day as a competent cook and mother could be. "And it will be better than any meal we could buy anywhere," she said proudly to herself.

She walked into the living room and nestled down in her favorite easy chair. Her husband, Bill, was looking at TV.

"Say, Jan, did you see that right? That young fellow in the black trunks is going to be a real fighter one of these days," said Bill, who was an avid sports fan.

Jan murmured in assent. She didn't need to say anything. Bill would keep up a running commentary without any encouragement on her part. Jan wasn't especially interested in boxing, but it pleased her that Bill shared his enthusiasm so freely with her.

When the round ended, and the spot commercial came on, Jan spoke up. "Bill, shall we go to church tomorrow? The service is at 9:30. I can put the turkey in the oven before we leave and have plenty of time for the rest of the meal after we get back."

"Why don't you and the children go," answered Bill, "and I'll stay home and keep an eye on things."

"But it means so much to the children if you go," said Jan earnestly, "and to me too. With Jim in high school, our family is kind of growing apart. I do so wish we could spend Thanksgiving together this year."

"Well, maybe it would be all right. By the way, isn't it about time for Jim to be home? I don't like the idea of his spending so many evenings away from us."

"He'll be along soon, I'm sure. He has quite a crush on the Jackson girl. They went roller skating tonight because they won't see each other all day tomorrow. Jim may not seem to appreciate our company too much at times, but he really wants to be with us on Thanksgiving."

GOD

"Fine. We can look at the football game togeth
That is, after church," added Bill with a smile. "
I don't know why I let you do this to me. There
fight's over and I didn't even see the knockout."

Bill turned off the TV set and as he did so there
the crunch of gravel on the driveway. "That must
Jim," he said. "Time for us all to turn in."

The next morning was slightly hectic. Jan stuffed
turkey and prepared it for the oven. Breakfast
dishes and final preparations for the noon meal follow
And then dressing for church. Mary, who was in si
grade, took care of herself, of course, but five-year-
Jean and Jackie, who was barely three, needed so
help and encouragement. They arrived breathless
church just seconds before the service was to begin.
as they sat quietly in the pew waiting for the ch
processional, Jan felt a deep, warm pride in her fam

LATE

Joel M. Njus

ated beside her. She looked with loving eyes at each f her children and then at Bill at the far end of the ew. Their eyes met. She wrinkled her nose and gave im a quick smile. It wasn't perhaps the thing to do, ut she was so happy. Then the organ filled the church ith the notes of the opening hymn and the service had egun.

It was close to eleven when they arrived home again. an gave a quick look at the turkey. Thank goodness, it as all right. She took off her coat and hat, donned n apron, and then she saw it. Right in the middle of he kitchen table stood a plate of brown molasses ookies with white frosting. Someone must have come nto their house while they were gone. But they knew ardly anybody. They had lived here less than a year, nd with the exception of Jim, who had become acuainted with a succession of girl friends, they had ved quite to themselves. Anyway, molasses cookies were hardly a treat for Thanksgiving, even if they did have white frosting.

At twelve o'clock sharp, everything was ready. Jan's sterling silver sparkled on the glistening white linen. Her precious thin-stemmed goblets stood proudly at attention beside each plate. Above it all, loomed a golden mountain of turkey for Bill to carve. At the final moment Jan had placed the plate of molasses cookies on the table. They had pumpkin pie for desert, but somehow it seemed that the plate of cookies ought to be included.

It was a grand dinner. Jan couldn't remember having had more fun as a family. Bill happily carved slice after slice of white turkey for Jim, who seemed quite bottomless.

"We all owe a vote of thanks to mother for this fine meal," Bill announced with a flourish. "Nobody can cook like she can."

"But remember who bought it," said Jan quickly. "The bill at the grocery store came to $35.40. Never forget, it's your father who brings home the bacon."

"Well, I guess we've got a lot to be thankful for," said Bill. "The pastor said this morning we should be thankful to God, and it seems to me we should also thank each other."

"For all except one thing. That plate of cookies. I can't imagine where it came from. I don't even know whom to thank," said Jan. "It was just standing there on the kitchen table when we came home from church."

"What do you know," said Bill. "They look like the real old-fashioned kind to me. Let's sample them."

"Mmmm, they're good," said Jackie. "Can I have another one?"

In no time at all, the thick, white plate with brown nicks here and there around the edge stood empty.

"I wonder where they came from," said Jan. "I believe they taste even better knowing that you didn't buy them and I didn't bake them."

"Maybe God brought them for us," said Jackie.

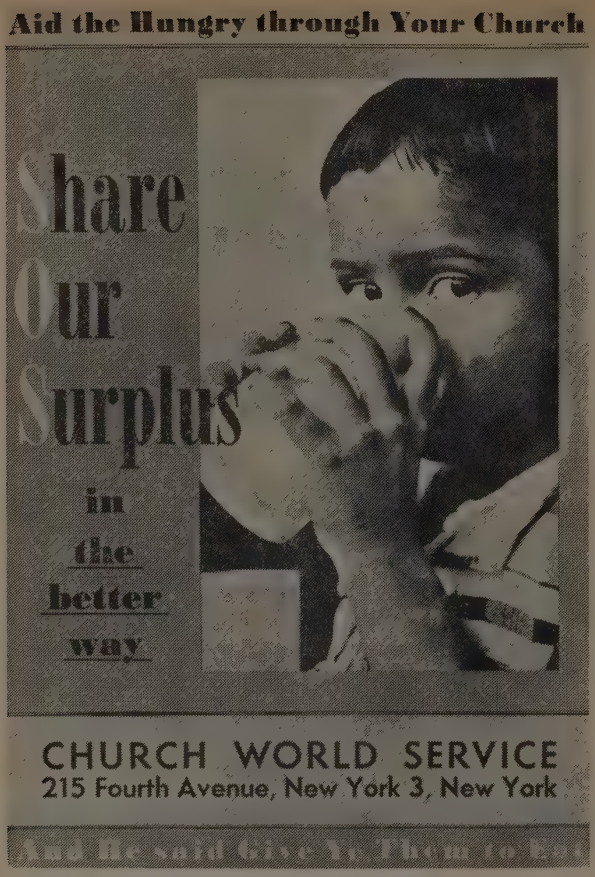
"What do you mean?" asked Jan with a puzzled smile. It was so hard sometimes to know how to answer their three-year-old.

"Well, my Sunday school teacher says God is all over. Maybe He wanted to give us something for Thanksgiving, too."

"I think she's right," said Bill slowly. "I think God was here this morning when we were in church."

"Then that must be God's plate," said Jean eagerly. "Are we going to give it back to Him?"

"Yes, dear," said Jan. "We'll give it back to Him. I have an idea God's plate is going to bring pleasure to a lot of people. I don't know His recipe for cookies, but I'm going to try."


Aid the Hungry through Your Church
Share Our Surplus
in the better way
CHURCH WORLD SERVICE
215 Fourth Avenue, New York 3, New York
And He said Give Ye Them to Eat

Facts and Figures on the

Share Our Surplus Program

of Protestant and Eastern Orthodox Churches in America

Share Our Surplus offers the greatest food relief bargain in the history of our churches.

For less than a penny a pound, our churches send food from our vast national surplus for free distribution to the millions of hungry and destitute overseas as a gift from the people of the United States to the undernourished of the world.

Distribution of the foodstuffs by our religious agencies is on such an efficient basis that *every dollar given through our churches sends more than 100 pounds* of food to hungry men, women, and children.

This great opportunity for "people-to-people" sharing of our abundance is made possible under legislation which provides government surplus foods for free distribution to needy people.

Need in America is satisfied first. Overseas distribution is from surplus stocks "in excess of anticipated disposition" of the amount necessary to relieve need in the United States.

There is no cost for the surplus foods. Ocean freight to most areas served is cared for either by our government or that of the recipient people.

SOS makes its appeal to cover the necessary costs of distribution and administration, and transportation not otherwise cared for.

Through SOS, Americans help prevent waste of our vast stores of surplus

Through the Share Our Surp program, major Protestant and Ea ern Orthodox denominations in t U. S. cooperate in distributing fo from our national surplus to homele hungry, and destitute people in oth lands.

Made possible by voluntary gi of Americans through their individu churches, religious community obse ances, and other church related a tivities, SOS is sponsored and c ried on for the denominations Church World Service in close c operation with its Christian Ru Overseas Program (CROP) which c lects foodstuffs and other commod ties for identical purposes and ac in concert with the denominations a nationwide SOS effort.

and reduce the tax burden resultin from storage costs—now more than million dollars a day.

But most important, they dispat life-giving food to strengthen the fait health, and friendship of millions undernourished children and adults Europe, Asia, and other areas.

Nine Billions in Surpluses

America's great stockpile of surplu agricultural commodities—wheat, cor cotton, cheese, dried milk, rice, etc.- has reached proportions that are almo incomprehensible.

Translating these figures into th language of the housewife

—there is enough wheat in storag to bake four loaves of bread for ever family in the United States every da for a year—

—enough cotton to make 117 shir or 91 house-dresses for each family the United States—

—and enough dried milk to pr vide nearly 1,000 glasses for each pe son in America.

$1 will give cheese to more than 20 protein-deficient persons in Europ and Asia daily for one week.

$10 will give rations of rice to mor than 700 hungry and destitute pe sons for one week.

$100 will provide life-giving brea daily to each of 500 needy peopl for more than two months.

$500 will give 10,000 hungry me women and children a cup of mi daily for three months.

ou Too May Come to Him

Harold B. Kildahl, Jr.

THE TWENTY-SIXTH SUNDAY AFTER TRINITY
November 25, 1956
Text: Matthew 11:25-30

o speaks here? It is Christ, the Redeeming Christ, o speaks. He is known by many names, identified many situations, but He it is who was sent of His her to take the form of humanity and in earth er and die and bear the weight of man's guilt and ishment. He speaks to you and all mankind.

o whom does He speak? To all men. The invitation He extends is general in its application; it applies every generation and each one who crosses the h's stage; it applies to every one who plays a part the drama of living. It matters not what color a n may be, what station in life he holds, what place life he has achieved, whether he be high or low, minent or obscure, rich or poor. To everyone the itation is given. But it is not enough to say it and n be done. For the invitation is also specific—it is ressed to you. To each one of you, individually and sonally, He speaks, and each one He invites to seek giveness, rest, and security.

Vhy does He speak thus? Because He has authority do so. He is the Son of God into whose hands all power is given. He stands on the platform of eternity and is clothed in the grace of divinity. And He loves. He loves you. Therefore, He speaks thus. It seems a bit trite to say it, but no man ever accepted the invitation of Christ and came away without experiencing the warmth of His love. This is true today and always.

What does He say? Simply this—"Come." But where shall one go? It is all well and good to say "Come to Christ," but where shall one come, or where shall one go? You will find Him in the Word, the eternal Word that shall endure. There in all His glory He is revealed to every searching soul. You will find Him in the sacrament, where He gives you Himself and with Himself all the blessings and benefits of His redemptive grace. You will find Him if you seek Him, but you must seek Him if you shall find Him. He waits—always ready and able and willing to receive the burdened soul and to give rest to weary sons of earth. It is His peace for mind, spirit, and conscience.

Good friend—many have heard and responded. You too may come to Him—if you will. You too may come to Him, however you may be; whatever you may be; and be assured that as you come to Him you can rest on the promise given that "if with all your hearts you truly seek me, you shall ever surely find me." Amen.

linistry of Music

Oscar R. Overby

we look ahead there is much to stir the imagination response of our church singers—and that should ude most of us. Two momentous events are upper- st in anticipations. Another biennial Church-wide ith Rally is scheduled to be held in the grandeur the Rockies at Missoula, Montana, July 16-21, 1957. history throws its foreshadows, many would believe t this may well be the final chapter in the long colorful series of joint mass meetings of the Young ple's Luther League and The Choral Union of our sent Church. Through the years the Lord has ssed this relationship and made the biennial conven- is resound with the enthusiasm, faith, and song of youth. Many of the older singers of the Church, too, members of the Choral Union, have had a stirring t in these events. There is history to be written. In g the secret aspirations of young and old find eleva- n and harmonious outlet. It tends to erase our fric- is, our differences, that we may surrender to higher als, to Him who keeps a universe in tune. If this uld be our *finale* of its kind as ELC'ers, how appro- ate that the stage should be set under the summits the Rockies! Naturally, the theme song will be ilt on the Rock."

The second coming event is the Lutheran World Federation conference to be held in Minneapolis next August, at which music, choral and instrumental, will have a significant part to play. Plans call for a 5,000-voice youth chorus. The program is under construction and will be announced soon. This will be a once-in-a-generation festival as far as most of us are concerned, and as church musicians it is time to pitch our sights. But first we have a date at Missoula, and the choirs should procure the music and rehearse. Here are the Choral Union songs to be used at Missoula:

1. Wake, Awake, Nicolai-Bach. Messenger Press 825
2. God's Son Has Made Me Free. Grieg-Overby. Augsburg 1004
3. Sing to the Lord. Tye. Homeyer 380-3
4. Thy Kingdom Come, O Lord. Christiansen. Augsburg 209
5. Lord of Spirits. Reissiger-Christiansen. Augsburg 123
6. Jesus, in Thy Dying Woes. Arr. Sateren. Augsburg 1172
7. The Morning Light Is Breaking. From the hymnals.

Meditations for the Family Altar

J. R. Heste

TOWARD THE FIRST SUNDAY IN ADVENT

The Lesson: Revelation 3:20-22 **The Gospel: John 18:33**

Monday, November 26
GOD'S ALARM CLOCK
Read Romans 13:11-14

The night is far gone, the day is at hand. Let us cast off the works of darkness and put on the armor of light.

God's alarm clock is not adjusted to go off at a particular time of the day, nor is it fixed in such a way that it sounds the alarm at a given point in a person's life. God's Word sounds the call to awaken at all times.

Awaken to what? To the fact that time is passing. Passing time is precious because time must be used for personal salvation and to do the work of God on earth.

How much time is there left? We do not know. But God wants us to rise up and live our lives fully in the light of His love. He wants us to come out of darkness and be children of light.

How good it is to be awake to God! This is to be truly happy, truly living. It is to be living in God's daylight in which there can be no night.

Awaken me to Thy truth, O God, and make me to walk in Thy light. In Jesus' Name. Amen.

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Tuesday, November 27
GOD CAN USE IT
Read Matthew 21:1-9

"If any one says anything to you, you shall say, 'The Lord has need of them,' and he will send them immediately."

Of course, what Jesus meant when He said this to the two disciples was that the man who owned the lowly animals would know what it was all about. He would not make a fuss. Likely the owner was happy that he could have a part in the entry of Jesus into Jerusalem.

In our own hearts we are happy at the thought that we also may have a part in the unfolding of the Kingdom. No matter who we are or what we have to offer, God can find use for us and our gifts. What is it, just a simple prayer? God can use it. Is it just a faltering speech about what He means to us? He can use it. Is it a poorly written letter to a friend? God can use it.

That's one of the wonders of it all. How God takes little things, and no-account things and puts them to use in the Kingdom. Let us lend to God, not our least, but our very best for His use.

✠

Wednesday, November 28
HE WHO CONQUERS
Read Revelation 3:20-22

"He who conquers, I will grant him sit with me on my throne, as I my conquered and sat down with my Fa on his throne."

Jesus is speaking. He is talking ab this business of following Him all way through to the very end. Ther conquering to do. That sounds lik warfare, which is what it is, exactly.

I must, by the help of God, conc myself. When I get myself put in place, that's a beginning. I am in right place when I have gone to my kn so to speak, and become humble be God. Then I look up to Him for mercy, forgiveness, and love.

I must, by the help of God, conc my biggest enemy: Satan. He *can* be quered. Let me understand that. God arm me so that Satan cannot harm

I must, because I owe it to God, quer for Him and in His Name. Be servant; that's my purpose here. when life is over there shall be joy in His presence forever.

✠

Thursday, November 29
GOD IS FAITHFUL
Read Luke 1:68-79

"The oath which he swore to our father Abraham."

To Abraham—that was a long time ago, even in Zachariah's day. But God had made a promise to Abraham. And He kept keeping it alive by repeating it through the prophets. He said He would send a Savior. A horn of salvation. Someone worthy of worship. And here He was. God was faithful. As He always is.

Do you believe that? Have you seen it come true in your own life? Or do you sometimes wonder about it? One thing we should hold onto is the fact that God is ever faithful to what He has promised. Sometimes a whole span of time filled with trouble, doubt, and misgivings comes over us like a cloud, to hide the fact of God from us. When that happens, hold on. Pray more than ever. Keep believing. God is faithful.

God's plan will be carried out. What that plan is for His children is made plain in His Word. Let us rely upon it and rejoice that our lives are in His hands. God's faithfulness applies also to me!

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Friday, November 30
THE NEW PROMISE
Read Jeremiah 31:31-34

"Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah."

It might be said that the people of the Old Testament lived by the Old Covenant, while the people of the New Testament—and that includes Christians of today, live by the New Covenant, or promise. Those who lived by the Old Covenant, lived by believing in the One who was to come. We who live today have life because we believe in the One who came in fulfillment of the promise of God to send a Savior.

This is the new promise of God that will stand to the end of time. The promise is this: Believe on the Lord Jesus and you will be saved. This faith includes many things, such as obedience. And God on His part will be faithful to perform His work in our behalf.

In the Advent season of the church year, we are reminded again of the coming of Jesus into the world. This year, let us see in our remembering, the glory of God in His great plan for His people.

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Saturday, December 1
HE OPENED THE BOOK
Read Luke 4:16-22

He opened the book and found place where it was written, "The Sp of the Lord is upon me."

Yes, it certainly is true that J opened the Book. He opened the word the prophets so that they became true they became life. He made the Word God live and become life-giving.

How impossible it is to put into a few words all that Jesus came to do is best to fall back on the old simple w of saying it. He came to pick man from the earth. He came to cleanse from his sin. He came to make him st up straight and tall. He came to give life. He came to turn ordinary men God's men. He came to save.

Every bit of this He carried thro and now whoever has need of Him come. And He will do for any sin what He was sent to do.

If Jesus opened the Book, does it h any meaning for you. Are you blest cause of it?

Praise be to Thee, O Jesus. Amen.

lere and There on the Christian Front

Edited by Raymond M. Olson

HOP ORDASS REINSTATED

e two Communist-sponsored bish- of the Lutheran Church in Hun- y have resigned, and Bishop Ordass been reinstated as active head of Church. We don't know yet what ct the Russian occupation of Hun- y has had on the church there.

full-scale reorganization of the testant Churches was begun in the ke of the anti-Soviet uprising in ngary. Bishop Ordass' return to lership of the Hungarian Church ne less than a month after he had n absolved of the charges for which was sent to prison and ousted from ce.

According to word received at the dquarters of the National Lutheran ncil in New York, churchmen own for their collaboration with the ner Communist regime have re- ned, including Bishop Lajos Veto the Northern Church District, the ical president of the Lutheran urch, and Bishop Laszlo Deszery of Southern Church District. New ctions will be held, it is understood, replace all officials of the Reformed l Lutheran Churches who have re- ved their posts since 1948. Again, it entirely possible these plans will be ject to severe change as the result the Russian move on November 3rd l 4th.

Plans also called for church schools l other institutions to be reopened, h offers of help coming from the theran World Federation's Depart- nt of World Service.

ATHOLICS . . . AND THE MILY FARM

aders of the National Catholic Rural fe Conference, meeting in Sioux lls, S. D., urged that a government cial be appointed, "on a high policy el," in the U. S. Department of riculture to coordinate and strength- a family farm program. Leaders of conference stressed the need for operation between government, the mer, the community, private organi- tions, industry, and the church to eet problems facing the family farm.

Previously the executive committee of the conference had said that "undesirable forces" are threatening the family farm, which it described as a "vital American institution." The statement, issued at the opening of the annual meeting, said an agricultural revolution is under way in this country. While science, technology, and advances in communication have lightened the physical labor of farmers and improved their standard of living, it said, they also have opened a "Pandora's box."

"It would, indeed, be irony if we were to allow our very wealth to overwhelm us," the statement said. "Many changes have clearly been beneficial both to the farmer and to the nation. Despite the short-sighted fear of 'surplus' production which some express, our present abundance, when seen with Christian eyes, is certainly an asset to the nation and to the world. But not every change is an unmixed blessing."

The statement defined a family farm as "a socio-economic institution in which the capital, labor, and management of the family is organized towards the production of food and fibre for the benefit of the family and society. In its ideal form, the land of the family farm is owned or held in other form of secure tenure by the family living there. It is managed by the family and most of the physical work is done by members of the family."

LATE REPORTS FROM HUNGARY— BISHOP ORDASS BELIEVED SAFE

The Hungarian Lutheran Church faced an uncertain future as a new Communist dictatorship assumed political leadership in Hungary under the protection of the Soviet Army.

Only 12 days elapsed between the start of the nationalist revolution on Oct. 23 and its defeat by Russian armed forces on Nov. 4. The revolt was at its height and seemed destined to succeed when Bishop Ordass returned to active leadership of the Hungarian Church on Oct. 31. As late as Nov. 3 he had telephoned headquarters of the Lutheran World Federation at Geneva to appeal for financial and material help.

During the few days when it appeared that the insurrection might end in victory for the Hungarian rebels, Protestant church agencies moved swiftly to bring aid to the victims of the nationalist uprising. Two convoys of trucks, one loaded with eight and one-half tons of foodstuffs and the other with 25 tons of supplies, were dispatched from Vienna. Both were organized through the Evangelische Hilfswerk of Austria, and carried donations from the LWF, the World Council of Churches, and the Austrian and German Hilfswerk. One convoy reached Györ on Oct. 31, and the other entered Budapest on Nov. 2. Plans were under way to send additional relief when the Russians re-entered Hungary and crushed the revolt.

RNS Photo

SCOTTISH CHURCH MODERATOR—Dr. George Fielden MacLeod, a founder and leader of the Iona Community and a churchman of international repute, was unanimously elected Moderator of the Church of Scotland for 1957. Born in Glasgow 61 years ago, Dr. MacLeod is a descendant of a long line of Scottish preachers. His grandfather and great-grandfather were both moderators of the Scottish Church. The Iona Community is a "Laboratory of Christian Living" where for three months each summer a small group of laymen and ministers join forces to prove the practical value of working and worshipping together. It is located on the island of Iona in western Scotland.

CONTRIBUTIONS UP IN 1955

Contributions to 48 Protestant and two Eastern Orthodox communions in the U. S. reached a record total of $1,842,592,260 in 1955, the Rev. T. K. Thompson, executive director of the National Council of Churches' Department of Stewardship and Benevolence, has reported. The figure represents an overall increase of 11 per cent over the previous year and a per capita increase of eight per cent, from $48.96 in 1954 to a new all-time high of $53.94.

Once again the highest per member giving in the U. S. was recorded by the Seventh Day Adventists whose per capita amounted to $194.12. The Free Methodist Church was second with $193.45, Wesleyan Methodists third with $183.70 and the Evangelical Free Church fourth with $155.34. Seven other denominations also recorded total annual giving of over $100 per member. These were the Evangelical Mission Covenant Church of America; Brethren in Christ; Church of the Nazarene; Orthodox Presbyterian; Friends, Ohio Yearly Meeting; Conference of Evangelical Mennonites; and Church of God, Anderson, Indiana.

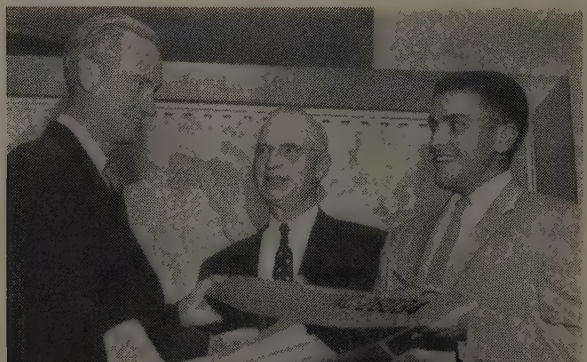
The great bulk of contributions was earmarked for local expenses of congregations, with an increase of 11.8 per cent. Per capita contributions for these expenses averaged $43.46. Benevolences, including contributions to both home and foreign missions, also hit a new high—up 7.9 per cent, or a per capita rate of $10.51.

RNS Ph

CZECHS AND POLES RECEIVE LWF VISITORS—Representatives from LWF mem churches visited Lutheran churches in Czechoslovakia and Poland in October at t invitation. Here the Czechoslovakian church leaders are shown with the four- delegation in front of the Lutheran Home for the Aged in Teschen, Czechoslovakia. the steps are Bishop Moritz Mitzenheim (left) from East Germany and Bishop and Anders Nygren of Sweden. Behind Bishop Nygren is LWF executive secretary Dr. Car Lund-Quist and beside him (right) is Prof. N. H. Søe from Denmark. These four composed the delegation. Bishop Jan Chabada (second from right) extended invitation on behalf of his church, the Evangelical Church of the Augsburg Confes in Czechoslovakia.

WORTHY OF NOTE . . .

The United Pentecostal Church struck a blow at the quality of television programs by urging its ministers not to have sets in their homes. . . . The Christian Labor Association, an in pendent labor union which stresses ligious principles, has challenged AFL-CIO in western Minnesota. T National Labor Relations Board scheduled elections among 135 ployees of two highway construct firms in the Willmar area, calling a choice between the CLA and International Union of Operating gineers Local 49. AFL-CIO leaders Minnesota are disturbed by the C campaign, not wanting to get int fight with a religious-motivated gro especially since most of them consi themselves as God-fearing and chur going. . . . Msgr. Cornelius T. H. Sh lock, pastor of Immaculate Concept Roman Catholic parish, Cambrid Mass., was elected chairman of Massachusetts Board of Education, first priest ever named to the post. succeeds John W. McDevitt, who a is a Catholic. . . . Bishops of the S Lutheran Church of Sweden cal upon pastors to help mobilize all resources of the Church against "alarming abuse" of alcohol in t country. The exhortation came in letter signed by Archbishop Brili on behalf of the bishops. The let said alcoholism has increased to s an extent in Sweden that "one longer dares to hope that this is o a passing phenomenon."



RNS Photo

MISSIONARY PLANE PRESENTED—Robert M. Hutchins, pilot in New Guinea for the Missionary Aviation Fellowship (right), receives a model of a new $14,500 plane purchased for him by members of Lake Avenue Congregational Church in Pasadena. Presenting the model is Edward L. Johnson of the Missionary Committee of the congregation (left). Looking on is Dr. James Hutchins, pastor of the church and the pilot's father. The plane has already been shipped to New Guinea, where the pilot will fly it over the wilderness while on missionary duties.

Schools and Colleges

Edited by the Division of Higher Education

LUTHER COLLEGE

. George Forell, professor in the ool of religion, State University of va, spoke the weekend of October 28 to students from nine colleges. e students met at Luther College the Iowa regional fall conference the Lutheran Student Association to nsider the theme, "The Christian dent's Responsibility."

n award-winning composition of a ther College faculty member was formed Monday, October 22, at a mposers forum of the Iowa Music achers Association. A. Loran Olsen sented his original vocal selection, lue Girls," to the group meeting at artburg College, Waverly. Olsen re- ved first place in a competition nsored by the Iowa Federation of sic Clubs last spring.

igene Rousseau, Luther College mu- instructor, has been selected as a mber of the second All-American ndmasters' Band. Playing the alto- ophone, Rousseau will appear with 90-piece band during the Mid-West tional Band Clinic, December 5-8 Chicago.

he T. S. Eliot play, "Murder in the thedral," was presented October 25 d 27 at Luther College. The Campus ayers fall production was directed by s. Helen Bodensteiner, drama in- uctor.

CONCORDIA COLLEGE

ncordia College held its first Social orkers' Day Friday, October 26. onsored by the Sociology Depart- nt at Concordia, its purpose was to quaint students with the opportuni- s in the fields of social work. Fea- ed speaker for the day was Mr. arold Belgum, president of the Lu- eran Welfare Conference of America d director of social work services of e Lutheran Welfare Society.

A series of eight Bible studies is being conducted at Concordia College under the direction of Pastor Alvah P. Byers of the Lutheran Bible Institute. The theme of this year's annual LBI Bible Series is "Who Is This?" with Bible studies conducted on this theme each Tuesday evening in the chapel of Old Main.

ST. OLAF COLLEGE

The world renowned Minneapolis Symphony Orchestra, directed by Antal Dorati, was the first attraction in a long planned Artists and Lecture series at St. Olaf College for the 1956-57 season, with their appearance at the Northfield, Minn. campus Sunday, October 28, during the opening week of the symphony's concert season.

A gala evening was programmed for St. Olaf College students and Northfield residents on Saturday, Nov. 3, as students held a kick-off for a charity fund-raising drive. The events included a Dogpatch-style election campaign and an auction of assorted material, much of it purchased in Europe during the year by traveling St. Olaf faculty members. All of the proceeds from the combined show and auction are tabbed for the start of a 1956-57 Student Chest charity fund. Heading for a goal of nearly $6,000 again this year, the students divide receipts among seven charities.

A Northfield, Minnesota woman who graduated from St. Olaf College in 1904 mounted the speakers platform at St. Olaf on Tuesday, Nov. 6 to initiate Founder's Day ceremonies on campus. She is Mrs. Martin Hegland, former Concordia College instructor and dean of women at her alma mater, who was the sixth woman to graduate from St. Olaf.

PACIFIC LUTHERAN COLLEGE

The PLC Children's Theatre presented the "Sleeping Beauty" at matinee performances November 1, 2 and 3. School children in the Tacoma area were invited.

A Broadway comedy hit, "Curious Savage," will be the all-college fall play, and is slated for November 15, 16 and 17.

Dr. Donald R. Farmer, professor of history and political science, was general chairman of the Festival of Nations held in Tacoma recently under the auspices of the American Association for the United Nations. The Rev. Frank Hale, PLC librarian, is chairman of the Tacoma chapter of this UN group.

AUGUSTANA COLLEGE

A man whose background parallels the history of Augustana College, from its founding in Jefferson Prairie, Wis., through its relocation in Beloit, Ia. to its present home in Sioux Falls, has been honored by the naming of the new men's dormitory, "Solberg Hall."

The man, Charles Orrin Solberg, moved to Jefferson Prairie in 1838. Twenty-two years later, in 1860, Augustana College was founded in Jefferson Prairie. In 1882-84 Solberg attended the school in its new location at Beloit, Iowa. Two moves later for the school and several for Solberg, he began teaching at the college in Sioux Falls in the field of philosophy. Dr. Solberg was president of Augustana College from 1920-28.

Solberg Hall consists of three stories plus a ground floor, and has been designed to harmonize with the appearance of the recently completed Tuve Hall for women and the new Mikkelson Library. Provisions were made for study lounges on each floor, a main lounge, meditation chapel, four kitchens, a recreation room, workshop, and laundry.

In Other Synods . . .

ULC and Augustana Set Merger Talks

Erik Modean

Representatives of four American Lutheran church bodies with a combined membership of 2,865,000 will meet in Chicago on December 12 and 13 to initiate discussions of possible merger.

The two-day session is the outgrowth of an invitation which the ULCA and Augustana issued last December to the 14 other Lutheran bodies in America "to consider such organic union as will give real evidence of our unity in the faith" and "to proceed to draft a constitution and devise organizational procedures to effect union."

Meeting with commissions from the 2,270,000-member United Lutheran Church and the 536,000-member Augustana Church will be special commissions from two other bodies which accepted the invitation. They are the 35,000-member Finnish Evangelical Lutheran Church of America, or Suomi Synod, and the 20,000-member American Evangelical Lutheran Church.

Absent from the session will be the Evangelical, American and United Evangelical Lutheran Churches, which are negotiating to establish a new Church of more than two million members by Jan. 1, 1960.

The Joint Union Committee of the uniting Churches, authorized to act in their behalf in negotiations with other Lutheran bodies, notified the ULCA and Augustana that it was unable to participate in a meeting "whose sole stated purpose is to consider organic union."

Instead, the committee stressed its interest in and its "readiness to attend a meeting for discussing the bases and possible plans for closer cooperation between all Lutheran Church bodies in America."

"If the latter purpose can be served by its attendance at the proposed meeting," it said, "the Joint Union Committee will be pleased to attend on a date mutually agreeable."

In their reply to officers of the Joint Union Committee, Dr. Fry and Dr. Benson expressed regret that the uniting Churches were not able to accept their invitation to the meeting.

However, their answer said, they will recommend to the joint commissions in Chicago that an approach be made to the Joint Union Committee "to explore the possibility" of a conference at some time in the future to discuss the possibility of closer cooperation among all Lutherans.

Also absent from the meeting will be the members of the Lutheran Synodical Conference—the Lutheran Church—Missouri Synod, Wisconsin Synod, Norwegian Synod and Slovak Church—who declined the invitation on the grounds that organic union cannot be discussed until doctrinal agreement is reached.

The agenda for the Chicago meeting, scheduled to begin at 10 a.m. on Dec. 12 in the Conrad Hilton Hotel, is being drafted by the ULCA and Augustana presidents.

They will recommend to the commissions of the four church bodies that editors of the four official church papers and denominational press relations officers be permitted to sit in on the discussions as observers.

Both the ULCA and Augustana will be represented by 13 members each, the AELC by 11 and the Suomi Synod by nine, with the four presidents as chairmen of their respective groups.

Members of the commissions are:

United Lutheran Church in America

Dr. Franklin Clark Fry, New York
Dr. Henry H. Bagger, Philadelphia
Dr. Carl C. Rasmussen, Gettysburg, Pa.
Dr. Oscar W. Carlson, Baltimore, Md.
Judge James F. Henniger, Allentown, Pa.
Dr. Paul H. Krauss, Fort Wayne, Ind.
Gilbert E. Olson, Phoenix, Ariz.
Howard Peterson, Grand Island, Neb.
Dr. Frederick H. Knubel, New York
Dr. Charles M. Cooper, Philadelphia
Dr. Dwight Putnam, Harrisburg, Pa.
Dr. Frank P. Madsen, Detroit
Dr. T. A. Kantonen, Springfield, O.

Augustana Lutheran Church

Dr. Oscar A. Benson, Minneapolis, chairman
Wallace Anderson, Cranston, R. I.
Dr. Conrad Bergendoff, Rock Island, Ill.
Dr. Lloyd L. Burke, Chicago
Dr. Edgar M. Carlson, St. Peter, Mir
Dr. Thorsten A. Gustafson, East Ora
N. J.
Dr. Robert Holmen, St. Paul, Minn.
Dr. Malvin H. Lundeen, La Grange,
Dr. Karl E. Mattson, Rock Island, Ill.
Dr. D. Verner Swanson, Geneva, Ill.
Dr. P. O. Bersell, Minneapolis
Lyman Brink, Hallock, Minn.
C. W. Sorenson, Normal, Ill.

American Evangelical Lutheran Church

Dr. Alfred Jensen, Des Moines, Ia., c
man
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The Rev. Henry Kangas, Warren, O.

Who's Who In This Issue

The Editor needs no introduction. However, the Herald staff would like to report that although Dr. Malmin dictated his Thanksgiving Day meditation from a hospital bed, he was discharged from the hospital on Nov. 7. He will, of course, be confined to his home for several months.

We are pleased to present two contributions from the Rev. Joel Njus, pastor at Inwood, Iowa. His versatility as a writer is shown in the contrast between the satire, "A Middle-Aged Materialist's Prayer," and the story, "God's Plate."

Dr. Theodore P. Ferris, author of "The Well and the Water," has been rector of Trinity Episcopal Church in Boston since 1942, and is one of the outstanding preachers of the Episcopal Church. Trinity Church is one of Boston's landmarks, made famous by the ministry of the great Phillips Brooks, who was rector from 1869 to 1891.

Grace Noll Crowell has been a frequent contributor to the Lutheran Herald, and seven of her books have been published by Augsburg Publishing House.

Within the E.L.C.

A NEW AMBASSADOR

Special Dispatch by Gerhard Lenski

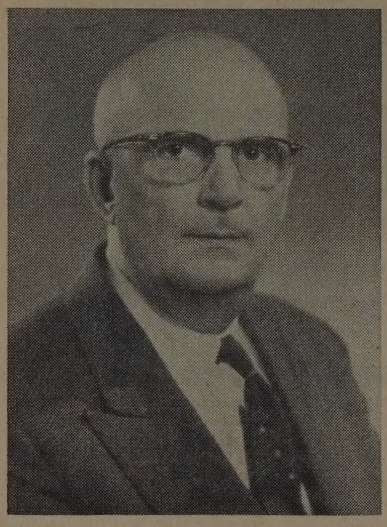
A new nation gets a new Ambassa-

This news item describes a high honor bestowed upon a Lutheran layman of Washington, D.C. Dr. Carl Strom was recently elevated to the rank of Ambassador by our Department of State and has been assigned to Cambodia in southeast Asia.

Our new Ambassador is a product of the Lutheran parsonage. The middle initial of his name stands for "Wal-," which tells something of the role Lutheranism in his family background. He was born in 1899. His father was the Reverend Eimar I. Strom, a Luther College graduate, who served parishes in North Dakota and Minnesota until his retirement in 1941. Dr. Strom, born in Minnesota, also graduated from Luther College. He continued his studies as a Rhodes scholar in Oxford University, England, from which university he holds an M.A. degree. His Ph.D. was earned at the University of Illinois. Two major subjects engaged his early academic interest, Greek and mathematics. At the time of his entrance into the U. S. Foreign Service, he was professor of mathematics and registrar of his alma mater, Luther College.

In the Foreign Service, Dr. Strom has traveled far and served with conspicuous success. His most important assignments have been Zurich, Switzerland; Mexico City, where he served as supervising consul general for Mexico; Seoul, Korea, where he was counselor of the embassy. An assignment as Foreign Service Inspector in 1951 entailed extensive world-wide travel itinerary, taking him to a number of the world's capital cities. Now comes this promotion to the full status of Ambassador, a fitting climax to a series of rapid promotions in the service of our country's Department of State.

Cambodia, little known to many on this side of the world, has only recently become an independent nation. It is a country with four million inhabitants. Its capital city, Phnom Penn, has a population of 350,000. It is an ancient but important as a trading center and figures in the culture and traditions of the Far East. Few Christian missionaries have ever found their way into Cambodia, and the population is regarded as almost entirely Buddhist. Secretary



Ambassador Strom

of State Dulles has highly praised the work of Dr. Strom and has expressed confidence in his ability to meet the needs of his new assignment.

Mrs. Strom, known to her many friends as Camilla, has proved herself an able helper. She, too, is a product of the Lutheran parsonage. Her father was Dr. Carlo A. Sperati, a Lutheran pastor, graduate of Luther College, and for many years its professor of music and the director of its concert band. Incidentally, the Stroms and the Speratis have been loyal sons and daughters of Luther College, claiming twenty members as students and graduates. The Stroms have two children, Sonja, now Mrs. William Scarseth, who with her husband is pursuing graduate study preparatory to teaching, and Karen, who is a senior at Luther College.

The Strom family has consistently maintained its church ties. At this time, Dr. and Mrs. Strom are members of Grace Lutheran Church, Washington, D.C., served by Pastor J. Victor Murtland. As occasion permits, Dr. Strom teaches the adult Bible class and likes to bring his Greek New Testament with him to make sure that the finer shades of meaning in the text are not overlooked. His travel talks have been a source of pleasure and inspiration to the young adults of the congregation. Mrs. Strom, like her father, is an accomplished musician, a skillful pianist. She has managed to find time in her busy life to serve as choir director in Grace Church.

On October 22, Dr. Strom took his oath of office as Ambassador. He is scheduled to leave Los Angeles on Nov. 14 and is expected to assume his new duties on or about Dec. 1 in Phnom Penn, Cambodia. In giving men like Dr. Strom into public service the Lutheran Church contributes something more than diplomatic skill, political acumen, and wide experience. In men of this type she brings the Christian spirit to bear upon the tangled problems of our times, meeting a need which cannot be met in any other way.

INTERSYNODICAL PASTORAL CONFERENCE

A step toward greater understanding among the uniting Churches is being taken in the Dakotas. An intersynodical Lutheran theological retreat will be held Nov. 26-28, at Zion Lutheran Church in Aberdeen, So. Dak., and invitations have been sent out to all Lutheran pastors in North and South Dakota. The theme of the retreat, "Confessing Christ As Lutherans in America," will be developed on the basis of a study of the Lutheran Confessions and their place in the life of the Scandinavian, German, and American Lutheran Churches.

PERSONS

Chaplain Gynther Storaasli addressed the Third Army Area quarterly Reserve Chaplains Training Conference at Fort McPherson, Ga., on Nov. 8. He spoke on "A Sense of Vocation" as it applies to the chaplain ministry to military personnel.

Rolf Hofstad, graduate of Luther College, has been named as new director of "Children's Chapel," a recorded series for Sunday school by radio. He joined the Christian Education staff on Sept. 1.

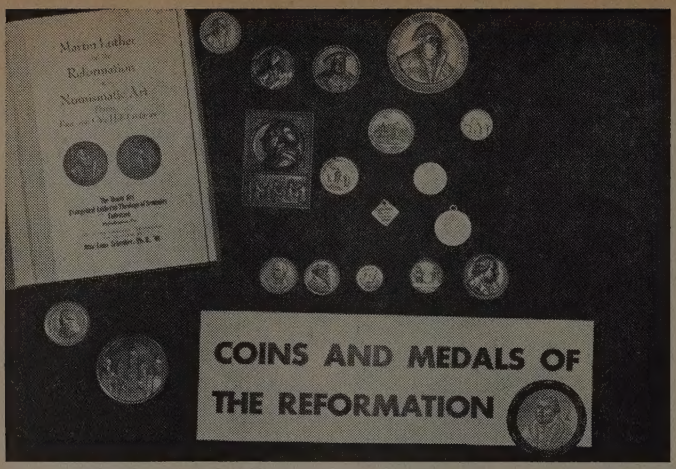
The Rev. Russell E. Osnes, Ephraim, Wis., has accepted a call to serve as associate pastor at Ascension Lutheran Church in Milwaukee, Wis.

DISTRICTS

Eastern

Rockford, Ill. The Rev. Ernest G. Burtness was installed as associate pastor of Lutheran Church of the Good Shepherd on Nov. 25. The Rev. Murley A. Severtson is senior pastor.

Chicago, Ill. The Rev. Fred Ericksen of Ames, Iowa has accepted a call to Nazareth American Lutheran Church in Chicago.



COINS AND MEDALS OF THE REFORMATION, depicting scenes from the life and times of Martin Luther, were featured in conjunction with the Twin City Festival of the Reformation. The coins were on display at various points in Minneapolis and St. Paul preceding Reformation Day.

Northern Minnesota

Duluth, Minn. First Lutheran Church recently dedicated a new youth room which was remodeled at a cost of about $6,500. It will be used by the LSA from the University of Minnesota, Duluth Branch, as well as by the young people's groups of the church. Ray Farness and Merlin Seal are co-pastors.

Southern Minnesota

Minneapolis, Minn. On Oct. 21, there was a triple installation at University Lutheran Church of Hope, the Rev. Arndt Halvorson, pastor. Installed were K. E. Christopherson as assistant pastor, Reuben Jessop as social worker, and Marilyn Gangestad as church secretary.

Bricelyn, Minn. The choir of North Blue Earth Lutheran Church was presented robes by Mr. and Mrs. Arlen Ehrich and family, members of the congregation. The robes were a gift in memory of Mrs. Ehrich's parents, Mr. and Mrs. Tom Enochson.

Clinton, Minn. At its annual Mission Festival, to be held this year on Nov. 4, Trinity Lutheran Church will place special emphasis on the work of the church in the Armed Forces. Guest preacher will be Captain Luther C. Bergeland of the United States Army Reserve, who is currently pastor at Russell, Minn.

Pacific

Edmonds, Wash. Cornerstone laying ceremonies for Christ Lutheran Church, which is now under construction, were held on Nov. 4. The cornerstone was donated by the Washelli-Evergreen Co. of Seattle through one of its employees, Mr. George Meyers, a member of the congregation. This company is also donating the altar for the church. Phillip E. Pederson is pastor of the congregation.

Bellevue, Wash. The first worship service of St. Luke's Lutheran Church was held on Oct. 21. This new congregation serves the Bellevue-Houghton area on the east side of Lake Washington. Services will be held in a Seventh Day Adventist Church until a first unit can be built. Pastor of St. Luke's is the Rev. John O. Larsgaard, who was recently released from active duty as an Army Chaplain.

Canada

Estevan, Sask. On Oct. 26, the Snaasen congregation merged with Trinity Lutheran Church. The pastor is the Rev. Albert M. Erickson.

ANNOUNCEMENTS

Wanted—a copy of Vol. 1 of **Christmas.** Write Mrs. Nels Almos, 202 Fourth St., Havre, Mont.

CHANGE OF ADDRESS FOR ELC PASTORS

A. B. Cornelson, 116 3rd Avenue North, Great Falls, Montana, 10-30-56

Theo. Ellingboe, La Mission Soudan, Tchollire per Garoua, French Cameroun, W. Africa, 10-31-56

Eldon O. Landvik, Hazel Run, Minnesota, 10-29-56

G. H. Nerison, 8551 Ball Road, Anaheim, Calif., 10-30-56

O. R. A. Tollefson, 120 N. Wilbur, Mesa, Arizona, 10-30-56

Parish Conservation Serv

(Formerly The Placement Service)

The Parish Conservation Service of ELC serves many people each year. the listings below. They may be of valu you or someone that you know. The m of the propositions advertised have not investigated and the Parish Conserv Service assumes no responsibility in matter. Send your ads and communica to: The Parish Conservation Service of ELC, 422 South Fifth Street, Minnea 15, Minnesota. (Refer to ad number inquiring.)

FOR SALE

Farms

165-acre farm located in Glenville May be purchased on contract and imme possession. 48

160 acres located near Northwood, Ia. cellent improvements. School bus route. 48

120 acres located near Grafton, Ia. All able. 1 mi. from Lutheran church. 48

107-acre farm located near Northw Ia. All tillable. Reasonable contract small payment down. 48

70 acres near Northwood, Ia. Water tem and school bus route. 48

40 acres near Northwood, Ia. School route. Can be had on contract. 48

20 acres near Mona, Ia. Good improvem ⅛ mi. from Lutheran Church. School route. 48

by
E. N. Rolfsrud
(illus. by Lee Mero)

BOY fro

JOHNNY BUTTE

Johnny Butte, North Dakota, around is the setting for this story of fun-l Karl, son of the local preacher. Thoro acquainted with the scene, author Rol gives youngsters of today a vivid gli of that era when lively young boys busy plotting to see whose horse-and-b father could be the first inveigled into ing a Model T.

A wholesome religious theme is wover the story, and chuckles and memorie hand in hand with the heart-moving evi of a boy's devotion to man and God.

$1.50

Rolfsrud is also the author of GOPHE TAILS FOR PAPA, a pioneer-day story how gophers helped get a new organ f the church. $1.25.

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40 acres in Winnebago County, 124 acres rop land. 7½ mi. to town; 3½ mi. to heran church. Improved buildings. 488-9A
54 acres east of Northwood, Ia. A good c. 488-10A
) acres located in vicinity of Forest City, 488-11A
) acres located in Hancock Co., 6½ mi. . Forest City, Ia. Water system and fair s. 488-12A
20 acres located in Hancock Co., high uctive farm; excellent bldgs.; modern e. 488-13A
)8 acres located in Worth Co.; fair im- ements. 488-14A
3 acres near Northwood, Ia.; good im- ements. 488-15A
) acres bare land near Northwood, Ia. 488-16A
) acres located near Lake Mills, Ia.; good ; fair improvements. 488-17A
0 acres located in Worth Co.; 8 room e, good farm bldgs. 488-18A
acres with 4 room house; water system; bldgs.; on school bus route near Joice, 488-19A
5 acres in Fertile, Ia., area. 488-20A
4-acre farm in North Central Ia.; modern . Set up for dairy. ½ mile to town, ol and ELC church. 42 acres pasture; 142 in rotation. Will sell for cash or on con- 488-21A

nes

use in Kensett, Ia. Garage and extra lot. 488-22B
w bungalow-type, 2 bedrooms in North- , Ia. 488-23B
mpletely remodeled, 4 bedroom house in nwood, Ia. 488-24B
story, 4 bedroom house in Northwood, excellent condition. 488-25B
tory house, dbl. garage in Northwood, Ia. 488-26B
unit apartment house in Northwood, Ia. partments occupied. Reasonable contract. 488-27B
bedroom house in Forest City, Ia., with e. Extra lot which can be sold. 488-28B
rly new 4 bedroom house in Forest City, 488-29B
arly new small 2 bedroom house with eway and garage near Forest City, Ia. 488-30B
ge 2 story house as apartment, located wy 65 N. in Northwood, Ia. 488-31B
acres on hwy. 65 south in Northwood, arage and chicken house. 488-32B
cres in southwest Northwood with nice , barn and chicken house. 488-33B

Businesses

Good live newspaper and job shop in central Minnesota. New, modern bldg. and good equipment. Served by 5 blacktop highways; excellent school and creamery. Owner wishes to retire. 488-34C

Hardware store in northwest Becker Co., Minn. Predominantly ELC Luth., community. Strong farming area with excellent soil. Owner selling due to illness. 488-35C

Furniture store and stock, north central Iowa. Best farming country; ELC church. Owner wishes to retire. 488-36C

Small restaurant in Iowa. Outstanding business. 488-37C

Large building in Northwood, Ia. Suitable for furniture store. 488-38C

8 unit modern motel, modern house, filling station and store in northern Iowa. 488-39C

Hatchery and poultry farm with city water, gas and sewer located on Hwy. 65 in northern Iowa. 488-40C

Restaurant for sale in Kensett, Ia. 488-41C

Rural store in Worth Co., near church and rural school. ½ acre of land; recently remodeled; no stock or fixtures. 488-42C

WANTED TO RENT

Lutheran farm family, active church workers, desire to locate in central or north central Minn., on grain or dairy farm. Salary or share rent basis. References furnished. 488-43A

Ex-service man desires to rent, on shares, dairy and grain farm in western Minn. Has lived on farm all of life. Prefers Lutheran community. 488-44A

POSITIONS WANTED

Practical nurse desires the care of elderly person or couple. Wants to live in and will also help with the housework. 488-45D

HELP WANTED

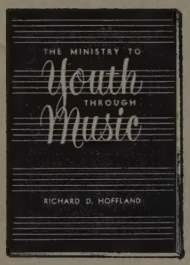
Man desires housekeeper in a modern home. 3 miles from town in northern Iowa. 488-46F

Woman to care for semi-invalid woman—Norwegian Lutheran. Home is modern, on farm in southern Wisconsin. Weekly salary plus keep. 488-47F

Middle aged woman wanted as housekeeper in motherless Lutheran family. Large family to care for in modern farm home in southern Minnesota. 488-48F

Woman needed as housekeeper for elderly man living in a modern N. Dak. home. 488-49F

New Publication Ready!



THE MINISTRY TO YOUTH THROUGH MUSIC

BY RICHARD D. HOFFLAND

The **church music director** and the **pastor** or **layman** who is interested in building the music program and the youth program of his church will find many helpful ideas in this 31-page booklet. The multiple choir system . . . qualities of a good director . . . choir organization . . . the rehearsal . . . relationship of choir, congregation and worship are dealt with in systematic style.

Mr. Hoffland's training and experience provide a good background for his enthusiasm and original ideas in planning and directing the multiple choir system. A graduate of Concordia College, he has served as Minister of Music at the Second Presbyterian Church of Bloomington, Illinois, and is now Minister of Music at the First Lutheran Church of Sioux Falls, South Dakota.

Oscar R. Overby, Director of the Choral Union of the Evangelical Lutheran Church, has written the foreword.

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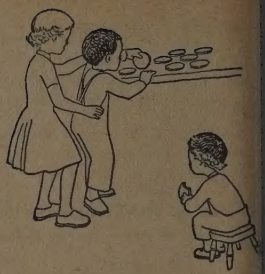
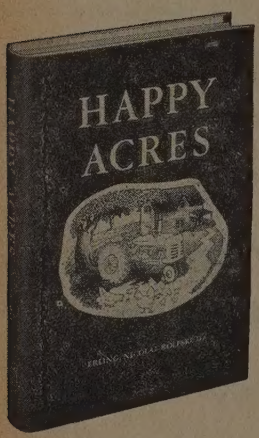
A New Book for Reading Aloud at Family Devotions



HAPPY ACRES

by Erling Nicolai Rolfsru
illustrated by Dorothy D



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There are 48 chapters for the family to read together. Eac built around an incident in the life of the Johnson family of "Ha Acres," a very typical family with "laughing and joking and jo words and thank-yous, but every day, too, there was pretty sur be some little Johnson squalling." Such thoroughly believable c acters make it easy for children to understand the theme from Bible being illustrated. The reading concludes with thought-provo questions for family discussion. Together with the Bible, HA ACRES can turn family devotions from a discipline into an adven for the entire family. Usable with all elementary-school-age child

Rolfsrud is also the author of **Boy From Johnny Butte, Gopher Tails for Papa,** and **The Borrowed Sister,** published by Augsburg Publishing House.

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